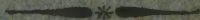


CATECHISM
OF
HEALTH.



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THE
Catechism of Health ;

CONTAINING
SIMPLE AND EASY RULES AND DIRECTIONS
FOR THE
MANAGEMENT OF CHILDREN,
AND
OBSERVATIONS ON THE CONDUCT
OF HEALTH IN GENERAL.
FOR THE USE OF
SCHOOLS AND FAMILIES.

BY WILLIAM MAVOR, LL. D.
AUTHOR OF TRAVELS, AND MANY
OTHER POPULAR WORKS.

With Alterations and Improvements.

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PREFACE.



IN every country, the *Economy of Health* is too much neglected, and particularly in this. Among the most enlightened persons, absurd prejudices still prevail in regard to the management of children, and dangerous practices are continued, in defiance of reason and science. Parents ought to be strongly impressed with this incontrovertible maxim, “that prevention is better than cure;” and it should be their study above all things to give their offspring, “the sound mind in the sound body.”

The young, likewise, of both sexes, ought to have some general principles laid down and frequently repeated, for the regulation of their own conduct, in such an important point. No vigilance can always prevent them from incurring the risk of health, and often of life, if they are wholly ignorant of consequences, or negligent of the proper means for their own preservation.

In the following pages, the Author has carefully avoided usurping the province of the physician; he has

however, consulted several ; and for the general plan he is indebted to a German work of greater length, under a similar title, which, in that country, had a sale beyond all precedent, though not beyond its value, and was introduced into schools with the most salutary effects.

May this shorter Catechism of Health, which has been carefully adapted to the situation and circumstance of the inhabitants of this country, be equally beneficial, and assist both young and old to appreciate and secure the most valuable of all sublunary enjoyments.

WILLIAM MAJOR.

Catechism of Health.



CHAP. I.

Of the Value of Health.

1. Q. IS it not a great happiness to be born to life ?

A. Yes. To live, is the gift of the Almighty, and is to enjoy happiness and pleasure, as we learn from several passages of Scripture.

2. Q. Have we not proofs from nature also, that life is an excellent gift of God ?

A. Yes. The instinctive and anxious desire of mankind to preserve it, in the attacks of danger, and under the pressure of every ill.

3. Q. What must be the state of the hu-

man body, the habitation of the soul, that man may enjoy a happy life ?

A. Though man may enjoy a happy life, if he live in obedience to the will of his Maker—yet so far as relates to the body, it must be healthy.

4. Q. How do you prove that man ought to be healthy ?

A. From the express command of God, who says, “in the sweat of thy face shalt thou eat bread ;” and without health, any considerable degree of labour is impossible.

5. Q. Is not the perfection of our souls intimately united with a proper care of our bodies.

A. Certainly. By a rational care of the body, the happiness and purity of the soul is increased.

6. Q. What is understood by a state of good health ?

A. That the body be exempt from pains and infirmities, perform all its functions with ease, and be subservient to the soul.

7. Q. What are the feelings of those who enjoy health ?

A. They are strong, full of vigour and activity, relish their meals, are capable of bearing wind and weather, go through their allotted duties with ease, and feel themselves happy, so far as happiness depends upon the body.

8. Q. Are the sensations of the sick and disordered similar ?

A. By no means. The sick are weak and feeble, have little appetite, cannot labour or endure the elements, suffer anxieties and pains, and the deprivation of all pleasures, unless supported under a conscious rectitude and resignation to the Divine will.

9. Q. Must not the blessings of health then be very great ?

A. They are indeed very great ; and give a zest to all other enjoyments.

10. Q. What are the sentiments of *Sirach* in regard to health ?

A. From the thirtieth chapter we collect,

“that better is the poor, being sound and strong of constitution, than the rich man that is afflicted in his body. Health and a good state of body are above all gold, and a strong body above infinite wealth. There are no riches above a sound body, and no joy above the joy of the heart.”

11. Q. If health then is the most precious boon of life, what duties has a man to discharge in order to preserve it?

A. He must avoid every thing that, to his knowledge, tends to injure or affect it.

12. Q. Is it sufficient if every person pay attention to his own health?

A. No. It is his duty, as far as his abilities and opportunities permit, to promote the health and life of his fellow-creatures.

13. Q. Is it not the duty of parents to take care of the health of their children?

A. Certainly. They are bound by the tenderest ties to watch over the general welfare of their children.

14. Q. Do they faithfully fulfil this duty?

A. Not so generally as they ought.

15. Q. Why does this happen, when few are deficient in natural affection ?

A. Because many of them are insensible of the true value of health themselves, till it is lost ; and because they are frequently ignorant of what is conducive or pernicious to health.

16. Q. What is the cause of this ignorance ?

A. The want of proper instructions, not of dutiful inclination.

17. Q. Is it not incumbent then on those who are well acquainted with the laws of the animal economy, to disseminate instruction and advice ?

A. Yes. They render essential service to society and individuals, by so doing.

18. Q. If it is the duty of the wise to communicate instruction, is it not also the duty of the ignorant to attend to it, and profit by it ?

A. Wisdom and experience are lost on

those who will not learn ; and if it is the duty of the wise to teach, both duty and gratitude should prompt the ignorant to receive their instructions.



CHAP. II.

Of the structure of the Human Body, and the Treatment of Infants.

1. Q. How is the human frame constructed ?

A. With infinite wisdom and goodness, and in the most perfect and appropriate manner. It is endowed with the greatest aptitudes and powers for the preservation of life and health, and for the removal of diseases and infirmities.

2. Q. Is not the body, however, susceptible of many injuries ?

A. Yes ; but they are rather accidental than natural ; originating from weakness,

either hereditary or acquired, or from ignorance and inattention.

3. Q. What must mankind do to ward off infirmities and sickness ?

A. They must be careful to mend any constitutional defect, and avoid whatever is injurious to health ; in other words, they must study to recover or preserve their natural strength.

4. Q. How can natural strength be recovered ?

A. By a judicious and liberal education ; and by following the maxims of prudence and virtue.

5. Q. By what means are natural health and strength depraved and weakened ?

A. By a bad education and mode of living ; by intemperance in food or drink ; by unwholesome aliments and strong liquors ; by a vitiated or unwholesome air ; by want of attention to cleanliness ; by excessive exercise or inactivity ; by the sudden transition from heat to cold ; by sorrow, grief, or

misery ; or by the indulgence of any passion which impairs the functions of the body, or the vigour of the mind.

6. Q. Does not much depend on the manner in which infants are treated ?

A. More than on all other causes combined.

7. Q. Ought not the care and tenderness of the mother then to be vigilantly exerted, and duly paid to her offspring ?

A. Certainly. Nothing can equal the advantages of maternal love ; nor can any substitute be found for her tender and affectionate treatment, which infancy always stands in need of.

8. Q. How ought infants to be treated ?

A. They ought, in every possible case, to be allowed to breathe fresh and pure air ; to be kept clean and dry ; to be frequently bathed in cold water, and gently rubbed ; not to be swathed, or confined in their dress ; much rocking, or the use of narcotics given to make them sleep, should be avoided.

9. Q. Is much exercise necessary for infants ?

A. No. The mother or nurse ought to play with them in a gentle and kind manner, and to draw their attention to objects that amuse, by the fondest blandishments. Quiet is requisite for infancy and old age ; and to scold or frighten children is very injudicious.

10. Q. What kind of aliment is most suitable for infants ?

A. Pure and unadulterated new milk, and thin gruel, grated crusts of sound bread, or biscuits boiled in water only, or mixed with milk.

11. Q. Ought they to have animal food ?

A. Not before they can chew it themselves, or at least in very small quantities, and of such kinds as are easy of digestion. Sweetmeats also are very pernicious.

12. Q. What is the general rule in regard to the feeding of children ?

A. They ought to have regular and moderate meals, that their stomachs may neither be empty nor overloaded.

13. Q. Ought infants to be kept very warm ?

A. Certainly not. A mean temperature, both sleeping and waking is best, and to go with uncovered heads.

14. Q. As children are apt to stare at objects, particularly the light, how ought the nurse to act on such occasions ?

A. To turn them directly to what attracts their attention, that they may have it in a straight line before them, and never to suffer them to look at it obliquely, lest it should occasion squinting.

15. Q. To what causes is the anguish of dentition chiefly to be ascribed ?

A. To keeping the head too warm, to uncleanliness, and unwholesome food. Nature indeed causes pain at teething, but it is much increased by the misconduct of nurses.

16. Q. What is to be observed in regard to teaching children to walk ?

A. They ought to be left to themselves, and to be suffered to crawl about till they

have acquired strength to stand. Strings, and go-carts, are very bad ; they often tend to distort the weak frame.

17. Q. Can children be assisted in the art of speaking ?

A. Without doubt. Care ought to be taken to pronounce the words to them slowly and distinctly, and they should be led on from simple sounds to words of easy articulation.

18. Q. What is the reason so many infants die in the course of the first two years ?

A. Want of fresh air, uncleanness, unwholesome and indigestible food ; the anxiety and misery of parents, and frequently their ignorance of the proper mode of rearing their offspring.

19. Q. Is old age the intention of Providence ?

A. It appears so from the structure of the human body, which is gradually unfolding itself till the age of eighteen or twenty. Besides, from the nature and destination of

man, it may be inferred, that he is formed to live a long time, till body and soul have attained their ultimate degree of perfection ; when the former returns into the bosom of nature, and the latter into the hands of its parent God.

20. Q. Would it not therefore be wise and humane in governments to take care that instruction, as to the best manner of rearing children, should be wisely disseminated, and that rewards should be proposed to encourage and assist the poor ?

A. Doubtless it would : for every nation ought to be considered as one great family, of whom the rulers are the head, or parents.

21. Q. Why is it not then generally carried into execution ?

A. Probably because it is conceived, that the natural affection of parents to their offspring supersedes the necessity of interfering in this respect ; though surely it would not be improper to enlighten ignorance, to remove prejudices by reason, and to make interest co-operate with duty.

CHAP. III.

Of the treatment of Children from Infancy to Adolescence, in respect to Education, Dress, &c.

1. Q. How early ought education to commence ?

A. From the very dawn of reason ; but it ought then to be made a pleasure and not a task ; for the first care should be taken to establish or confirm the health and constitution.

2. Q. What kind of education is the most proper ?

A. That which most tends to establish principles of virtue, and to connect happiness with the performance of duty.

3. Q. But are there not many necessary modifications to be attended to in education ?

A. Most assuredly. Moral and religious principles equally concern all : but educa-

tion, as far as what is called learning is concerned, is to be determined by situation and capacity, and adapted to circumstances.

4. Q. What are the first things requisite to be learned ?

A. To know one's self, his nature, and his duties ; to honour parents, and to fear God.

5. Q. Ought children to be sent to school when very young ?

A. This must depend on the time and attention which their parents can either afford, or are disposed to allow them. If they would take the trouble, when it is in their power, to instil the first principles of learning into their children, they would be amply recompensed for it by its effects ; for when they part with their offspring before the attachments of nature are strengthened by mutual endearments, they are in danger of losing the sweetest consolations of filial love.

6. Q. At what age then is it most advisable to put children under proper masters ?

A. This cannot be settled in all cases.

They ought, however, by the eighth or ninth year at farthest, to be put under tuition; that the mind may be more easily moulded to discipline and instruction, and that the best period of learning may not slip away unimproved.

7. Q. Is it prudent for parents to see their children often, when they are under the instruction of masters ?

A. Much will depend on their own prudence in this respect. If they recall their children from school at uncertain periods, and indulge them in all those follies and ill habits which their preceptor has had the trouble of breaking ; if they talk lightly of authority and discipline, and thereby lessen the necessary influence which the instructor ought to have over the instructed, they do their children an irreparable injury : but if, on the contrary, they wish to see them at short intervals, merely to keep up and augment that affection which ought to subsist

between them ; if they co-operate to their utmost in giving them impressions of duty, and in fixing a love of study and application, there can be no danger in seeing them very frequently.

8. Q. Is it proper for many children to associate together ?

A. Without doubt, if they are under due regulations.

9. Q. What particular purposes are answered by such associations ?

A. Children learn to know, to understand, and to love each other ; and so lay a foundation for unanimity, mutual fondness, and future happiness from mutual support.

10. Q. Ought children at school to have much time for relaxation ?

A. They cannot, without danger of health, of more importance than learning itself, be debarred from exercise and fresh air ; and in well-constituted seminaries, the only time necessary in school will be while they are saying their lessons, and performing other branches of their duty.

11. Q. Should not some person of authority superintend the amusements of young people ?

A. This is sometimes more requisite than when they are in school. They ought to be restrained from all rude and unbecoming play ; from quarrelling and bad language ; and, in fine, from every thing that can injure the body, or taint the purity of the mind.

12. Q. Ought female children to receive the same education as boys, and to have the same scope for play ?

A. In their earlier years there ought to be no difference ; but there are shades of distinction, and regards to propriety, which judicious and prudent guardians and teachers alone can adjust and apply.

13. Q. What are the consequences of preventing children from taking free exercise before the ninth year ?

A. Their growth is impeded, and they remain weak and sickly for the remainder of their days.

14. Q. What effects will hard labour have upon children before they have acquired proper strength ?

A. They will grow stiff, and perhaps deformed, and have all the infirmities of age before their time.

15. Q. What is to be observed respecting the dress of young people at school ?

A. It ought to be light and easy ; their linen ought to be frequently changed ; all the motions of the body should be unrestrained by ligatures of any kind, and the head ought to be kept cooled, frequently combed, and exposed to the sun and air.

16. Q. Is there any thing farther to be prescribed respecting the dress of children ?

A. That it be comfortable, not fine : and that it ought to differ in fashion from that worn by those in advanced life.

17. Q. What reason is there for making these distinctions, between the dress of children and grown up persons ?

A. To habituate the former to simplicity and innocent freedom, to impress on their minds a sense of their weak, defenceless condition, in order thereby to check the ebullitions of pride, and the aping of persons who have reached maturity, which is as dangerous to their health and morals, as unbecoming and disagreeable.

18. Q. When children of either sex appear neat and clean, without finery or rags, what opinion may be formed of their parents ?

A. That they are sensible, attentive, and affectionate ; and that they wish to bring up their boys to be valuable men in society, and their girls to be virtuous women, and good mothers.

19. Q. Ought children to be guarded with vigilance from exposing themselves to the weather ?

A. By no means. If they are in health, it will strengthen their constitutions, and prevent that danger which an accidental ex-

posure to rain or cold will infallibly occasion; and if they are weakly, they ought still, for the same reason, to undergo in a limited degree, every change in the atmosphere, from which it is impossible they can be uniformly protected.

20. Q. At what period should the instruction of masters and governesses end, and young people be launched on the world?

A. This must be regulated by many contingencies; but, in general, it may be said that youth may be safely committed to their own direction in some measure, when they have laid in a sufficient stock of sound learning; and, above all, when they are imbued with good moral principles, and have learned to make religion the guide of their lives, and the object of all their hopes.

CHAP. IV.

Of Air and Cleanliness—of Food and Drink.

1. Q. What ought to be the state of the air in which we live and breathe ?

A. It ought, as far as circumstances and situation permit, to be fresh, clear, and dry.

2. Q. Why ought it to be so ?

A. Because such an air tends to refresh us, and to make us healthy, composed, and serene : it assists to keep up an even flow of animal spirits, excites appetite, improves health, induces balmy sleep, and enables us to perform the functions of life with vigour and alacrity.

3. Q. What are the consequences of living in bad, foul, or damp air ?

A. In bad, corrupted air, man becomes weak, unhealthy, and irritable, listless, and stupid ; and it is often the primary cause of fevers, and other dangerous maladies.

4. Q. By what means is air corrupted ?

A. By small and ill ventilated apartments, by crowded cities, by smoke, by strong smells, by the vicinity of morassès, stagnant waters, and mineral exhalations.

5. Q. In what manner may the inhabitants of large towns, and those who are much confined to their rooms, meliorate the air ?

A. By frequently opening their doors and windows, by constant ventilation, by extreme cleanliness, and by avoiding that noxious custom of having chinmey-boards, which, in sleeping or sitting rooms, not only confine vitiated air, but prevent the admission of that which is good.

6. Q. Is not cleanliness in dress, living, and every thing, essential to health ?

A. Most assuredly. Uncleanliness and bad air are inseparable, and they render mankind loathsome to themselves and others, sickly and depraved. Besides, the mind is much affected by cleanliness, and exerts all its powers with greater facility, under the impression of external purity.

7. Q. What ought to be done to keep the body clean ?

A. It is not sufficient, to wash the face, hands, and feet frequently : it is also necessary, at short intervals, to wash the skin all over the body, and to change the body and bed linen.

8. Q. Why is the keeping the body clean of so much importance ?

A. Because half of whatever man eats or drinks is evacuated by perspiration ; and if the skin is not kept clean, the pores are stopped, and perspiration impeded, to the manifest injury of the health.

9. Q. What kinds of food are most congenial to the nature of man ?

A. Bread, vegetables, fruit, milk, fish and meat. The latter is the most nourishing ; but our meals ought always to have a large proportion of vegetables.

10. Q. Why ought meat and vegetables to be mixed ?

A. Because it is evident from the con-

struction of the teeth, the stomach, and the bowels, that man was not designed to live on one of them alone. Living upon animal food only causes putrefaction of the blood ; and vegetables singly, do not sufficiently nourish or strengthen the body. .

11. Q. Is simple food best ?

A. Without doubt. The more simple our viands, the more easily they are digested, and therefore afford the greater share of nourishment. Besides, if we wait for the calls of appetite, and season our meals with exercise, we shall have no occasion for artificial dishes, and high condiments.

12. Q. Ought food to be well masticated, or chewed ?

A. If we swallow it whole, or in large pieces, we save our teeth at the expense of our stomachs, and induce a weak and morbid state of the system.

13. Q. Is it good to drink much at meals ?

A. By no means, as it renders our food too fluid, and diminishes its nutritive effect.

14. Q. Are ripe fruits and acid substances wholesome ?

A. If used in moderation, they certainly are, as they tend to cleanse and refresh the body. Children, however, ought to be warned against swallowing the kernels of fruits, which sometimes occasion obstructions, and consequent death.

15. Q. Are fat meats and butter salubrious ?

A. No. Fat aliment and butter are difficult of digestion, generate a great deal of bile, and therefore ought to be used in moderation.

16. Q. For what purpose is it necessary that a man should drink ?

A. To quench his thirst ; not to gratify his palate, or with a view to strengthen his stomach, or to derive nourishment from it ; for such notions are absurd, and contrary to nature.

17. Q. What kind of beverage therefore is most proper ?

A. Pure water without taste, smell, or colour. This thing cools and clears the blood, keeps the stomach, bowels, head, and nerves in order, and makes man cheerful, tranquil, and serene.

18. Q. Is water alone adapted to all constitutions?

A. No: but where they are not injured by previous irregularity, or natural defects, it might be used with the best effect, much more generally than it is, provided proper care were taken to filter or purify it, when impregnated with extraneous substances.

19. Q. Is beer a wholesome beverage?

A. When light and well brewed, it is not injurious to the health of grown-up persons, unless when taken in too copious draughts.

20. Q. Are hot drinks, such as tea and coffee, wholesome?

A. By no means. They weaken the stomach and body, they neither cleanse the bowels nor purify the blood, and have nothing to recommend them but custom and prejudice.

21. Q. Is not milk good to drink?

A. Milk in its natural state is too heavy for many stomachs ; but whey and buttermilk are excellent beverages, and scarcely ever disagree with the most weak and valetudinary.

22. Q. Is wine salubrious ?

A. Wine taken as a medical potion, comforts the sick, and strengthens the weak, but it affords no real strength or nourishment to the healthy ; on the contrary, it impairs the intellects, and lessens the self-enjoyment of man.

23. Q. May children drink wine ?

A. Not unless medicinally ; for it impedes their growth, obscures their reason, and lays the foundation of future wretchedness.

24. Q. What is to be observed of punch and spirituous liquors ?

A. They are to the last degree injurious to the health, fortune and fame of whoever uses them ; and that when the welfare of the people is an object, they ought to be proscribed. More fall martyrs to their effects, than to the pestilence and the sword.

CHAP. V.

*Exercise and Rest, with Rules of Health,
under each.*

1. Q. Is the necessity of labour to be reckoned an inconvenience, entailed upon us ?

A. Certainly not. It is a blessing essential to our well-being.

2. Q. What are the advantages which we derive from bodily exercise, or labour ?

A. Bodily exercise, which is only another name for labour, especially in the open air, excites an appetite for food, helps digestion, purifies the blood, and assists to keep all the functions of nature in due order.

3. Q. Is it not possible then to enjoy health without bodily exercise ?

A. No : hands and feet would have been unnecessary, had we not been intended for

activity ; and Providence we know has done nothing in vain.

4. Q. Are all men obliged to labour ?

A. The rich are obliged to labour, or use exercise, or they could not preserve life and health : the poor must labour for bread, or they could not subsist. Thus both are equal in this respect, if they would think so.

5. Q. But may not exercise and labour prove injurious ?

A. Assuredly ; a man may hurt himself if he exceed the bounds of reason and his natural powers, or if he is careless and inattentive.

6. Q. When a person has imprudently over-heated himself by any violent exercise, what ought he to do to prevent danger ?

A. He ought to continue in action till he cools gradually ; he should abstain from drinking any thing cold, and even spirituous liquors are highly improper ; he should take care not to expose his bare skin to the cold air ; he should not sit down on the

ground or grass, and he should be particularly careful not to fall asleep, or fever, lameness, and other fatal consequences may ensue; and lastly, he should not go into the cold-bath on any account, or even wash his hands and face in cold water.

7. Q. What other directions are necessary, on this important subject?

A. Besides taking care to cool gradually, the person who is over-heated should put on well aired clothes, instead of those rendered damp by perspiration, and should dry and rub himself; after which he may gradually quench his thirst by using weak tepid drinks.

8. Q. But is it not natural and desirable to wish for something cooling to drink?

A. Yes, it is; but it is extremely dangerous to take a draught of any thing cold, when we are hot. We may indeed wash our mouth with cold fluids, but should be careful to swallow very little.

9. Q. What is proper for those who feel

chilly from cold and damp wind and weather ?

A. To drink a cup or two of boiled water, mixed with a spoonful of vinegar, to put on warm clothes, and by exercise to force, the blood back to the skin ; or, after bathing the feet in warm water, to go to bed.

10. Q. If our feet or bodies be wet or cold, how should we manage ?

A. This may be learned from what I have told you already ; but on such a serious subject, it is impossible to be too minute. We ought, as soon as possible, to remove our wet clothes, to rub and dry the skin well, to put on clothes made warm, and to keep in moderate exercise for some time.

11. Q. Is it not dangerous to sleep in damp sheets ?

A. It is not only extremely dangerous, but has often been fatal. That person may be considered in some measure guilty of murder, or manslaughter, who puts another into damp sheets. On any suspicion of this kind,

the party should remove the sheets, put on his under-clothes, and sleep between the blankets.

12. Q. How may colds and rheumatisms generally be avoided ?

A. By following the rules already laid down ; or, to comprise them in a few words, by taking care not to over-heat ourselves, and when we happen to be wet or cold, by restoring the natural perspiration by means of rubbing, dry clothes, and gentle exercise ; or occasionally by bathing our feet in tepid water, and then going to a warm bed.

13. Q. Is over-heating then, a common cause of cold, and other mischief ?

A. The most common ; but this is only for want of proper precaution ; and if you will attend to what I have already said, you may, by the blessing of God, escape much suffering, and feel much enjoyment in life.

14. Q. Is it proper to take much exercise, immediately before or after dinner ?

A. Not when it can be avoided: a little rest promotes appetite and digestion, and fits the body for future labour.

15. Q. What kind of exercise is most suitable for children ?

A. That which is gentle and long continued in the open air, in order that their bodies may be braced, and that they may be capable of undergoing fatigue, when they grow up.

16. Q. Is it not bad for children to lead a sedentary life ?

A. Undoubtedly ; yet their exercise should be gentle, till their frames have acquired strength. The pulse of a child beats ninety strokes in a minute ; that of a man in health about seventy. When both soul and body have attained their vigour, then is the time to labour ; but at every age some portion of labour, by whatsoever name it may be called, is indispensable.

17. Q. By what means may a man become active and laborious ?

A. By enjoying unrestrained liberty of exercise with other children in his early years, by being encouraged to useful activity as his mental and corporeal powers expand, and by being taught to perform such work with care and despatch, as is suited to his age and capacity.

18. Q. Is it not a great advantage for children to be early accustomed to useful and active pursuits?

A. It is the source of fortune and happiness : it makes them valuable members of society, keeps them from idle and vicious company, and gives peace and satisfaction to their leisure hours.

19. Q. Cannot a man be happy who has no employment ?

A. He can neither be happy nor respectable. Peace, rest, and joy, are the exclusive privileges of him who has discharged his duty to God, his neighbour, and himself; and the merely idle man can scarcely be said to do either as he ought. In a word,

the rest, the sleep of the industrious man alone can be sweet.

20. Q. For what purpose does man go to sleep ?

A. To refresh himself after exercise and labour, and to recover the strength of his body, and the faculties of his mind.

21. Q. Who enjoy the soundest sleep ?

A. The healthy alone enjoy undisturbed repose ; and health can only be gained or preserved by exercise, useful industry, and a quiet conscience.

22. Q. What is the consequence of a sound sleep ?

A. The man awaketh cheerful and refreshed, and feels himself able and willing to engage in the duties of the day.

23. Q. What time is most proper for sleep ?

A. The night ; for they who watch during the night, and sleep in the day, are perverting the order of nature, which no one can do with impunity.

24. Q. Ought children to sleep much ?

A. Children seem to require more sleep than persons who are grown up, because they are weaker, and yet more incessantly in motion.

25. Q. But is not too much sleep injurious to health ?

A. It is ; especially when we have not had a sufficiency of exercise in the open air, and consequently are not tired : long continued sleep tends to make us lazy, stupid and unhealthy ; but no doubt some constitutions require more sleep than others, and the mental as well as the bodily exercise, renders more or less sleep needful ; there can be no correct rule laid down for all, but, perhaps the following, expressed by one of ancient date, will come as near propriety as any :
“ 6 hours will do, 7 is sufficient, but he that sleeps more than 8 hours, does himself an injury.”

26. Q. Ought we to sleep in close and warm apartments ?

A. By no means. Our chambers should be kept cool and airy, and though the quantity of bed-clothes should be regulated according to the season ; they should never be oppressive.

27. Q. Is it proper to sleep with the windows open ?

A. Provided the windows are in such a position as not to admit a draught of air over the bed, and a person has been early accustomed to this kind of exposure, it would undoubtedly contribute to hardihood and health.

28. Q. Is it wholesome to lie on feather beds ?

A. A matrass stuffed with flocks, horse-hair, or straw, is preferable to a feather bed, either for children or adults ; or it may be placed upon a bed of this kind with advantage. It short too much warmth and softness only increase effeminacy, and

render the body susceptible of various maladies.

29. Q. What farther is necessary to be observed in regard to sleep ?

A. Never to lie down till we feel tired, and not to remain in bed after we wake in the morning.

30. Q. What is the best position in bed ?

A. The head should be moderately raised above the level of the body, and we should never lie on our backs, but alternately on either side ; or more commonly on the right side.

31. Q. Should many persons sleep in the same room ?

A. No. The air becomes vitiated by the breath of many persons in the same apartment, however well it may be ventilated. It is esteemed unwholesome for children to sleep with old persons : and even if two persons of any age sleep together, the bed should be large.

32. Q. Should the curtains be drawn round a bed ?

A. Round the head it may not be improper to use curtains ; but neither bed nor window curtains should be suffered to exclude the light, or interrupt the free circulation of air.

33. Q. Should any one sleep with a person who is sick.

A. Most assuredly not. Even if the disease is not naturally contagious ; the effluvia are unwholesome ; and on a bed upon which a sick person has lain, no other person should sleep, till it has been perfectly cleaned and long aired. In many cases indeed the bed should be burnt, or buried deep in the earth.

CAAP. VI.

Dwellings—Schools. The necessity of cleanliness and fresh air. Cautions in storms, &c.

1. Q. When it is in our power, what kind of habitations should we choose ?

A. They ought to be light and airy.

2. Q. What is the effect of living in dark and damp houses ?

A. The inhabitants become low-spirited and sickly, stupid and miserable ; and children more especially become languid, and fall into incurable disorders.

3. Q. How may dark or damp rooms be rendered supportable ?

A. By admitting as often as possible, a stream of fresh air into them, by keeping them perfectly clean and free from offensive smells, by ventilators constantly at work, and by white-washing the walls annually, which is much better than papering them.

4. Q. Ought sitting and sleeping rooms to be spacious and lofty ?

A. Few have it in their power to command all the accommodations of this kind which they might wish ; but if rooms are small, the greater attention ought to be paid to cleanliness and ventilation.

5. Q. Are warm rooms in winter to be preferred ?

A. Warm rooms are always unwholesome. We try to exclude the air in severe weather, by every possible means ; but for our welfare, it is so penetrating, that it blesses us with some share of refreshment, even in spite of ourselves.

6. Q. Are coal fires unwholesome ?

A. Not if we do not sit too close to them, and inhale the vapours arising from them.

7. Q. Is not charcoal to be avoided ?

A. Except it be burnt in an open chimney or stove : it not only produces a great depression of spirits, but has frequently suffocated persons who have slept within its atmosphere.

8. Q. Are not carpets conducive to comfort?

A. They may indeed contribute to the temporary comfort of the delicate ; but they only in reality weaken them the more. A carpet is one of the best friends to the apothecary and the physician, and it should not cover more than the centre of the room. To sit with our feet on carpets, is to prepare ourselves for colds, rheumatisms, and a variety of ills.

9. Q. Should a person who is frosted, or greatly chilled, immediately approach a fire?

A. The least evil to be expected from such a step would be chilblains ; which are generally produced from exposure to heat after intense cold.

10. Q. How should we manage when a limb is frost-bitten?

A. In such a case, the loss of the frost-bitten member would be the natural consequence of entering a warm room, or approach-

ing the fire. The part affected should be kept in cold water, or rubbed with snow, till life and sensation are restored.

11. Q. Is it not dangerous to fall asleep, when we are exposed to severe frost ?

A. Severe frost occasions a propensity to sleep ; but they who indulge it, sleep the sleep of death.

12. Q. If overtaken by a thunder storm, how should we conduct ourselves ?

A. We should neither run nor stand still ; neither trot nor gallop, if we are on horse-back ; but keep on a steady pace without alarm, or seeking shelter under trees or hedges.

13. Q. What, is it dangerous to take shelter under trees ?

A. Many fatal accidents have arisen from this. Trees attract the lightning ; and persons taking shelter under them are extremely exposed.

14. Q. Well, we shall remember this caution ; but how must we behave in a thunder storm when within doors ?

A. Before the storm approaches, the doors and windows of every room should be opened, in order to expel vapours, and fill them with fresh air. The windows then should be shut and the doors left open, avoiding however, a free stream of air. Persons in the room should keep a proper distance from bell-wires, walls, chimneys, and metal of all kinds, and keep themselves in other respects, calm and composed.

15. Q. As it seems air is so necessary to health, ought not school-rooms and manufactories to be large and well ventilated.

A. Schools where children are assembled, should always be built in a free, open, and airy situation; the room itself should be dry and spacious; and the same may be said of manufactories, where the utmost cleanliness should be observed, and free air frequently admitted.

16. Q. What is the consequence of neglecting this advice?

A. Persons confined in close and crowd-

ed apartments become unhealthy, languid, and dull. Not only the body but the mind suffers.

17. Q. Towns and cities then must always be unwholesome ?

A. Compared to the pure air of the country, they undoubtedly are ; and nothing but great cleanliness and wide streets can counteract the ill consequences of populous places.

18. Q. Are play-houses and other crowded assemblies unfriendly to health ?

A. To a high degree. " What is generally called catching a cold, is only catching a heat." The pores are opened ; and thereby going into the cool air, they are suddenly closed, which occasions fevers and other complaints. But I have already said enough in regard to the necessity of caution in overheating and suddenly cooling ourselves ; though it is impossible to be too earnest in giving advice on so important a subject.

CHAP. VII.

*The Senses, and their Preservation.—
Health. Infectious Diseases. Remarks
on Vaccination.*

1. Q. Should we not be more especially careful to preserve certain parts of the body ?

A. The five senses, or the organs of sight, hearing, smelling, taste, and feeling, are particularly to be attended to, and they are best preserved by free and pure air, and regular exercise. Nothing is more injurious to the sight, the hearing, or the smell, than too much warmth, noxious fumes, and corrupted air ; the taste is injured by high seasoned viands, and the feeling by the want of exercise, air, and cleanliness.

2. Q. Are snuff, tobacco, and spices proper ?

A. They are very injurious to some of the senses, and to health in general ; for it is impossible to find enjoyment, when any one

part or organ of the human body is impaired.

3. Q. But is not the sight the most valuable of all the senses ?

A. It is universally reckoned so, and therefore we always sympathize with the blind. The sight, however, may be injured or improved by various means, which it is scarcely necessary to indicate. Defective vision is not only a misfortune in itself, but it often occasions unreal alarms. We perhaps fancy we see something which does not exist ; and in such a case, we should always approach, examine, and satisfy ourselves, or we shall perhaps carry to our graves fallacious impressions. The ridiculous stories of ghosts and goblins which nurses and fools mention to children, in order to frighten them, have all arisen from the delusion of the sense of seeing, or base falsehoods of the fabricator, and the want of resolution to ascertain the truth. The same may be said of noises and sounds, which are

not to be accounted for, merely because no one has the courage to investigate from whence they proceed.

4. Q. Is it proper to breathe through the nose or the mouth ?

A. Through the nose undoubtedly ; and therefore it ought to be kept clean, and free from mucus. Snuff of course is improper.

6. Q. Ought we not to take particular care of our teeth ?

A. Certainly. The teeth are not only extremely ornamental, but without them we cannot masticate our food, on which nourishment, digestion, and health depend, or even pronounce our words properly.

6. Q. How may we improve a bad pronunciation ?

A. By learning to speak slowly, distinctly, and emphatically ; by keeping the mouth open, the nose clean, and the teeth in good order.

7. Q. How are the teeth injured ?

A. By warm fluids, by want of cleanli-

ness, by picking them with metallic substances, and by the use of improper tooth powders.

8. Q. What is the best means of preserving the teeth ?

A. By washing them night and morning, with cold water and a brush, and by rinsing the mouth after each meal with clean water.

9. Q. How may the tooth-ach be prevented ?

A. By whatever tends to preserve the teeth themselves ; by masticating our food well, by drinking and gargling the mouth with cold water, by keeping the head cool, and by bathing the face after rising in the morning, and before going to bed, in cold water.

10. Q. What is the foundation of personal beauty ?

A. Health, and the perfect conformation of the body.

11. Q. Are these natural, or to be acquired ?

A. If it were not for luxury or neglect; health would be much more common than it is; and though the form of the body is not wholly in our power, care and attention may do much in infancy and youth.

12. Q. How is the perfection of the body to be attained?

A. By avoiding sloth and inactivity; and by pursuing such exercises or employments as are suited to our strength.

13. Q. Is not an erect posture of the body best?

A. Whether we stand or walk, the head and breast should be kept upright. All stooping postures are prejudicial to health, and when we are sitting in a chair or writing at a desk, we should be careful to avoid leaning forward, or pressing on the chest.

14. Q. Should children be taught to use the right hand only?

A. Children should, in most things which are not inelegant in themselves, or contrary to established usage, be taught to employ

the right and left hand indifferently. The advantages attending this, are many and obvious.

15. Q. Is the personal beauty of man his chief perfection ?

A. No. Man is distinguished by higher qualities, to which he ought constantly to aspire. Peace, innocence, reason, virtue, the exercise of benevolence, and the consciousness of doing our duty, ought to be objects of all our solicitude, and sole pursuit.

16. Q. But is it possible, with all our care, and the practice of every virtue, to secure ourselves from ills ?

A. No. "Man is born to trouble as the sparks fly upward ;" he is subject to sufferings both of body and mind, from which he cannot gain entire exemption.

17. Q. When a person is taken ill, how should he conduct himself ?

A. In slight ailments, nature will often bring about a cure with a little patience ; but

if the malady increases, it is proper to call in medical assistance.

18. Q. What! the physician, or the apothecary?

A. That must depend on circumstances and situation; but the best advice possible should always be resorted to. They who prescribe for the sick, ought to be such, who by long study and experience, have qualified themselves for this very important and responsible duty; and no person of honesty of feeling, will sport with the health or life of those who consult him.

19. Q. Of course, quacks, and advertised medicines are then unsafe?

A. A quack-doctor ought to be declared an enemy to the human race; and as for the generality of advertised medicines, these are extremely dangerous, or useless at best.

20. Q. But are not cures sometimes performed by them?

A. In nine cases out of ten, nature would remove the complaint with very little assistance, except care and regimen.

21. Q. Do not the ignorant often aggravate their own maladies, or those of their connections, by bad customs and prejudices?

A. Very often indeed. For instance, in a fever, they are too apt to exclude fresh air, to keep the patient hot when he is already parched, and ply him with cordials, when perhaps barley-water would be sufficiently strong for him.

22. Q. Should the linen of the sick be changed?

A. Cleanliness is necessary for those who are in health, but to the sick much more so. In sickness, the utmost attention should be paid to this; but, at the same time, care should be taken to air properly, every article that is to come in contact with the patient.

23. Q. Is it good to sprinkle the rooms of the sick with vinegar, or to fumigate them?

A. In some malignant disorders this is very proper; but fresh air is preferable to all artificial means. Vitiated air, however, may be advantageously corrected by pouring vinegar upon red-hot iron, repeatedly during the day.

24. Q. Is it advisable to take physic as a preventative of diseases?

A. To those who are in health, medicines are worse than useless: even to the sick, they often do more harm than good.

25. Q. Is it dangerous for persons in fevers to be washed with cold water?

A. Under the direction of a medical attendant, this is often more beneficial than any medicines; particularly in typhus or low fever.

26. Q. Are emetics useful?

A. Many maladies being connected with, or originating from a foulness of the stomach, emetics are often of great service; and when there is a costive habit of body, clysters are much safer than purgatives.

27. Q. Are not some diseases contagious ?

A. Different kinds of fevers, the small-pox, measles, &c. are very infectious, and it is prudent to keep from contact with such persons, or from the atmosphere in which they breathe.

28. Q. Are any other precautions to be observed ?

A. In endemial or infectious diseases, it is necessary to observe the greatest cleanliness, and temperance.

29. Q. But, should duty oblige us to visit the sick, how may we best guard against infection ?

A. By taking some nourishment before we enter their apartments ; by smelling vinegar ; and by washing our mouth, face, and hands, in cold water after we withdraw.

30. Q. Should a person die of an infectious disorder, what ought to be done ?

A. The corps should be buried without

unnecessary delay, and few, if any, more persons than necessary should attend the funeral. The bedding should afterwards be burnt, or buried deep in the earth, the furniture washed with hot vinegar, and the walls scraped, and then white-washed.

31. Q. Is not the small-pox a very fatal disease ?

A. It has destroyed more than the pestilence ; but though its ravages have extended over almost every part of the globe, yet we have much reason to be thankful that a means is allowed us, whereby we may prevent the small-pox.

32. Q. How can this be done ?

A. By substituting a mild, and comparatively trifling disease, called the cow-pox, for the original disorder, which either in the natural, or inoculated form is truly formidable.

33. Q. What ! is it in the power of man to substitute one disease for another ?

A. This truth, in regard to the small-

pox has been proved by experience: But I must give you a brief history of the discovery. Many years ago, perhaps a century or more, it was observed that cows in dairying tracks, were liable to an eruptive disorder on their teats, and that persons who milked them were infected with a similar complaint, which it was found secured them afterwards from variolous infection. In various parts of England this fact was noticed and known among the common people; but no one thought of rendering it generally available to the community, till within these few years, when Dr. Jenner, who was a native of the dairying district in Gloucestershire, and a man of genius and observation, conceived the happy idea of inoculating with the cow-pox; and there is reason to hope, that by using due precaution, this practice will not only be universally adopted, but for ever banish the small-pox.

34. Q. With due precaution, what is this ?

A. It must be observed, there is a real and and spurious cow-pox, and without carefully distinguishing between them, a person inoculated in this way may run the risk of afterwards catching the small-pox. It is only the genuine cow-pox that is a preventative, and therefore great care should be taken, that the business be confided to skillful practitioners.

35. Q. Are the measles a dangerous disorder?

A. Many lives are lost by them; and they often lay the foundation of fatal complaints, particularly of the pulmonary kind.

36. Q. How are persons infected with this disorder, to be treated?

A. They should be kept moderately warm, and, till the eruption is over, they should be particularly guarded against cold, by keeping within doors, and wearing warm apparel.—But it is not my design to usurp the province of the physician. It is

my only object, to put parents and children on their guard, and to teach them to preserve health, which is much more pleasant and easy than to recover it, when lost. In hopes that I have in some degree, contributed to this useful and benevolent end, I bid my reader farewell.

ADDRESS TO A MOTHER.

To happy mansions, objects of delight
 And joyful prospects turn, to where thy child,
 By vaccination mild, hath overcome
 The plague variolous !* Whether born
 In Ethiopic wilds or mid the sands
 Of parch'd Arabia, or where spread the shores
 Girding the Caspian ; from his natal place
 Pursuing Mahomet's wide wasting arms
 The monster rush'd on Europe, pale Dismay,
 Horror and Death rapacious in his train.
 For many a century without control
 When raged his fury, by pernicious skies
 Aroused or propagated far and wide
 By fell Contagion he destroyed mankind,
 The cities groan'd ; the matron o'er her babe
 In unavailing trance of anguish hung.
 The lover offer'd up his fruitless vows,
 And wearied heaven, importunately fond,
 To save the beauty which his soul ador'd.
 The babe, the mother's self became his prey ;
 The youth and virgin sunk into the tomb.

* *Small Pox.*

If life were granted, beauty was effaced :
 Each decent feature tumid and enlarg'd,
 Roughen'd or dented with unseemly scars.

Med'cine was whelm'd with shame, the Roman page
 Was silent, nor the Grecian could afford
 An antidote for evils Grecia's sons
 Had ne'er imagined. Rhazes wrote in vain ;
 And even Sydenham's efforts had their bounds.
 For the cold lymph with prejudice was shunn'd ;
 And Sydenham, though he oft by freer air
 Tam'd the devouring heat, and shook the throne
 Of learned ignorance, declaring war
 Against its regimen, adverse to life,
 And compounds teeming with destructive fire,
 Alexipharmic poisons ! could not change
 The rank malignant nature of the pest :
 Which still, when favouring constitutions reign'd
 And in peculiar habits, all is art
 Baffled invincible : his art, beyond
 All mortals else and only not divine.
 Inoculation next by Montagu
 Cherish'd and introduced, appear'd to quell
 The spotted plague ; but later times have prov'd,
 That, spreading far and wide contagion dire,
 It aggravated what it seem'd to check,
 And added fuel to the raging flame.*

* Dr. Heberden has proved, that the number of deaths from Small-pox, in Great-Britain, has increased since the introduction of inoculation, as it necessarily tends to spread the contagion.

'The triumph was reserved for Jenner's hands :
 Thine was the deed, illustrious friend of man !
 What Physic ne'er conjectur'd, what describ'd
 Seem'd to Philosophy an idle tale, ~
 Or curious only, He by patriot love
 Inspir'd, his country rising on his view,
 Prov'd as a truth, and prov'd it on her sons.

Yet this is he whom Envy's poison'd lines
 Hath dared to censure, (flowing through the quills
 Of false observers.*) He hath been the cause
 Of heart-felt joy to thousands, thousands live,
 And still shall live through him.

Let me then urge this duty : nor to fear
 Or superstition yielding, let thy child
 Encounter in his hideous shape the fiend,†
 And brave his violence For whither, say,
 To what sequestered haunt canst thou retreat
 Where he will not pursue ? How vain thy flight !
 How sure thy victory, if as Art directs
 And wise Experience, thou anticipate‡

* Drs. Rowley and Mosely, of London, have written against vaccination with all the asperity of prejudice, and have treated Dr. Jenner with the greatest illiberality. They have been to Jenner what Zoilus wasto Homer.

† Small-Pox.

‡ It appears to be the opinion of some ingenious and experienced physicians, that the Cow-pox is a milder species of Small-pox, and by proper attention, may be preserved and perpetuated in this mild and effectual state.

Jam nova progenies cælo dimittitur alto.

VIR

His threaten'd blow ! So when the Patriarch's arm
 Was stretch'd to wound his son, an angel came,
 And sav'd the victim from impending death.
 Gentle and harmless we may call the power
 Of genuine *Vaccination*, which regards
 Nor times, nor seasons, nor disturbs the child
 If to dentition's wonted state arriv'd ;
 Though when the lab'ring frame can ill endure
 Variolous infection, whose success
 Demands a nice selection of the time
 Propitious to its pow'r, lest spasms dire
 By the contagious vapour rais'd invade
 Sudden the precincts warm of light and life.
 This* too the cold of winter bids us shun,
 Potent the vessels to contract, increase
 Their tonic force, and in the system stir
 Fierce inflammation. And the summer heat ;
 By which all putrid ferments are sublim'd,
 And render'd doubly fatal. These extremes
 Avoided, in the temperate months alone
 Each prudent matron ventur'd to resolve
 To obey the calls of duty and of love.

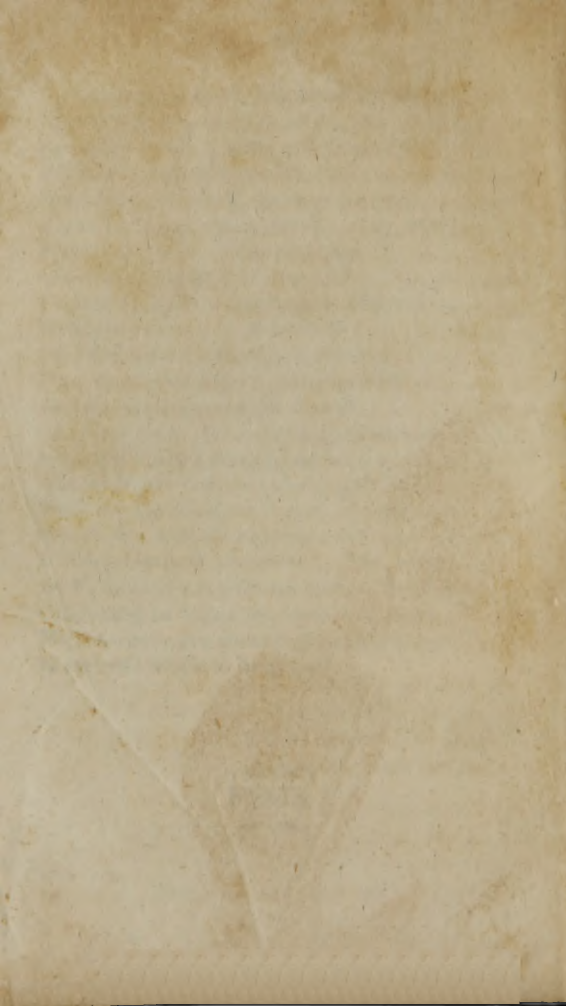
But *Vaccination* no restraints like these
 Will own, and bounteous as the light
 Of heaven, with freedom spreads its blessings pure
 To every season and each age alike.

Need we in this our era when mature,
 And vigorous Reason prospers, groundless fears

* Variolous inoculation.

Oppose by arguments? The groundless fears
 Of doubt or superstition? In thy mind
 Nor terror should, nor can with justice dwell,
 But, lest as naturally seen, by art
 Unmodified, uncheck'd, the stern disease
 Should thy young charge assault. If he escape,
 His lot is fortunate. Assaulted thus,
 Oft from a hundred only, many die,
 From many hundred thousands scarcely one
 If rightly vaccinated. Nor believe
 Kind Providence unfriendly to the deed.
 From Providence flows reason to mankind;
 And reason teaches us to fly from ill,
 And covet good. 'Th' invention, the success,
 Is the true warrant of approving heaven.
 Who would not rather cross a shallow frith
 When first the rising tide begins, than wait
 Hemm'd in a nook till with impetuous force
 It sweeps him from his station? Who refuse
 By FRANKLIN'S pointed rod to draw the stream
 Of lightning on their roofs, because the cloud,
 Might harmless pass above? thus safe convey'd
 In unterrific silence to the ground.


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